21: Asai--2 L-5 (1935-46) 1950 Formosan Aborigines
116, 594 Atayal

"The small family system is found in the Atayal tribe. The husband, wife and children live in separate houses."

21: Asai--2 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 594

"Other tribes prefer small family system but sometimes there are exceptions, and several families will live in one house."

22: Wiedfeldt--45-46 F-5 (1913) 1914 Formosan Aborigines
116, 581, 594 Atayal

The economic life of the Atayals is concerned with caring for the existence of the individual. Their legal life concerns itself with the delimitation and regulation of the relations between two peoples or clans. Their social institutions seek to unite several individuals for definite purposes. It is clear from the start that in this difficult field of human organization, Atayal life is less developed in respect to the nature, duties, and composition of these overlapping institutions than it is in the other two. Their most important social institutions is the family, which is founded on the basis of strict monogamy. It has its roots in the economic sphere, and, as we have already shown, it makes possible the economic existence of the Atayal tribes. It [46] extends to the higher social development, provides for the continuation and marriage of the sexes, and is the only thing that preserves and carries on the degree of civilization which they have attained. In contrast to our social conditions, the higher social institutions do not concern themselves with this last task at all, but merely foster tribal tradition and the unity of the tribe and the clans through their festivals, which the family as such does not have anything to do with, purely because of a division of responsibilities.

22: Wiedfeldt--47 [2] F-5 (1913) 1914 Formosan Aborigines
116, 594, 614, 622 Atayal

If the family, which is connected among the Atayals by sexual life and propagation, has received its characteristic form because of the economic tasks which it is called upon to perform, the clan is apparently an enlarged family, whose original chief has retained definite legal and economic obligations of a superior nature.

25: Plaut--58-59 U-4 (no date) 1903 Formosan Aborigines
116, 551, 562, 594, 611

The family relationships among the savage tribes of Formosa present some striking variations. We do not have enough tradition to tell how these originated, but everything indicates that the form of the family today does not represent either the beginning or the end of its development. And as nature and humanity never develop along all lines simultaneously... there are many things in the family life of the natives which have come from earlier times, and which seem like an anachronism now. For example, all of the tribes are strictly monogamous on the basis of perfect equality between the sexes; yet along with that some of them have matrilineal succession from the time of the mother right, and in spite of that they consider that the husband's relatives are blood relatives. We also find that the same tribe is founded on the male line, and yet [59] the mother is the only one who has the right to name the children.

25: Plaut--59 U-4 (no date) 1903 Formosan Aborigines
116, 428, 591, 594, 601, 611

The family has two forms, depending upon whether it is continued in the woman's tribe or in the man's. Among the Puyuma and the Amis it is based entirely on female descendants. Here the oldest daughter is always the heiress of the house, the other daughters receive a share of the property but the sons do not have the right to inherit anything. They are obliged to leave the house and to marry into another....The Tsarisen, on the other hand, only consider the sons as members of the family, but they frequently marry into the woman's house, too. The same thing is true of the Peipo. In one part of the tribe it is customary for the husband to enter his wife's family. Today the Atayal only recognize the man's tribe, but the fact that they only have one word (yaki) to denote the terms ancestor and grandmother, seems to indicate that in former times they observed matrilineal succession too, and they have the custom that the mother is the only one entitled to name the newborn child.

In other tribes it is impossible to determine whether women ever played a similar role or not. Among the Tsoo, for example, the oldest son succeeds his father as master of the house, and the younger ones do not marry into other houses but found separate establishments with a part of their inheritance. The same thing is true among the Bonum. In the Spayowan tribe, the male line seems to have been the dominant one for centuries, for there is just one word, wonu, to designate the grandfather and the grandson.